# THE YOUNG EAST

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It is a great pleasure for me to see that The Young East, which was first published in 1925 under the editorship of Gicho Sakurai and Junjiro Takakusu, both prominent scholars, as a unique English language journal, will now be available for the first time in bound volumes. The Young East was an embodyment of the eagerness of young Buddhists in Japan and abroad to make it truely possible for the East and the West to understand each other's deep religious minds. I hope these volumes will be widely read by students, historians and sociologists working on Buddhism and Japanese culture, as well as the general reader, in order to share the religious passion of our great predecessors.

Hajime Nakamura
Director

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EDITORS:

PROF. J. TAKAKUSU,

M. A., D. LITT. (Oxon.), DR. PHIL. (Leipzig), D. LITT. (Tokyo), PROFESSOR OF SANSKRIT IN THE IMPERIAL UNIVERSITY OF TOKYO, MEMBER OF THE IMPERIAL ACADEMY OF TOKYO.

PROF. K. WATANABE,

DR. PHIL. (Strasburg), PROFESSOR OF SANSKRIT, SHUKYO UNIVERSITY, TOKYO.

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# THE YOUNG EAST

(A MONTHLY REVIEW OF BUDDHIST LIFE AND THOUGHT)

VOLUME II — NUMBER 1

JUNE 8, 1926

## SOLUTION OF RACIAL PROBLEM AND HIMALAYAN CIVILIZATION

IT is a mistake to think that racil antipathy owes its origin entirely to difference of colour and physical constitution. Granted that it has much to do with it, there are equally powerful factors contributing to its cause, such as cultural difference, economic collisions, religious prejudices and so forth.

History tells us that the nation that suffered earliest from this problem was India, while it is now the United States of America that is confronted with it and is finding it extremely hard to tackle with it in a satisfactory way.

### Striking Contrasts between India and America

America is one of the youngest nations and the most powerful of all the nations in the world, while India is a country, whose glory is buried in the past. The one is a great independent nation proud of its freedom and the other the biggest of dependencies. America is the richest country per capita, while India is the poorest. The American people are bent on making the most of pleasures of the present world, while the Indians, disappointed with the present world, think of the happiness in the next. America is in the grip of almighty gold, while India is sick with the evils of formal religions. The former looks like an upstart, and the latter may well be compared to a ruined aristocrat reduced to beggary. In short, the two countries stand on two extremities and present striking contrasts in many respects.

### Difference of America and India Regarding Racial Problem

As early as 2,000 B. C. India discriminated alien races and subject peoples, absolutely excluding them from the society of the ruling classes. This example America is now following. But one finds that there is a great difference between the two nations in the fundamental

thought underlying racial exclusion, and that as compared with that of ancient India that of present-day America is far malignant. To speak plainly, the American sentiment regarding racial difference contains in a large measure an inhuman, brutal element. In the minds of the Indians of ancient times, no such sentiment existed, though they discriminated agaist alien races. This difference is due to difference of thought between the Americans and Indians. The latter, under the influence of Himalayan civilization, regarded not only all human beings, but all livnig creatures as members of one universal family, as their kith and kin. This thought is manifest in their philosophy, religion and literature and ruled the ancient Indians in their conduct of life. Accordingly, though, they held alien races at arm's length, there was little brutality in their attitude towards them. In the underlying sentiment of American exclusion of alien races, however, there can hardly be found any such humanitarian elements.

### Racial Problem Solved by Buddha

The racial problem of ancient India was once beautifully solved by the teaching of Buddha. Ancient India had four castes, which originated in four different occupations of the people and the resultant evils were growing worse, when Buddha appeared and taught that all people who embraced his faith were equals, the four castes disappearing just like the water of four streams turning into salt water after entering the sea. The positions of followers of Buddha were determined by the order of their conversion. In fact Buddha, who taught equality of mankind, was the first champion fighting against racial discrimination and his teaching was the simplest and best solvent of the knotty problem. As long as Buddhism flourished, India had no racial problem and was happy.

After some time of glory, however, the civilization of ancient India began to decline and due to several causes Buddhism vanished from the mainland of India. At present India is in a worse plight than ever in regard to racial difficulty. Not only the evils of caste have reappeared, but have become worse, the whole of India being tied up in the fetters of castes and sub-castes. As if the sufferings of the Indian people at home from racial antipaty are not enough, they are being persecuted abroad by the same cause—in Africa, Australia and America. But all is not lost. India has not as yet lost her traditional spirit in regard to her racial problem. It is so splendidly being manifested by Mahatma Gandhi, the valiant champion fighter against the demon of racial antipathy. His principle of *ahimsa*, i. e. no violence, no killing, is a thoroughgoing Indian idea. He now stands on the first line of battle, fighting with all his strength and sacrificing his everything for the destruction of racial antipaty at home and abroad—a

worthy representative of a great country, which gave birth to Buddha, the Saviour of mankind.

### Racial Problem in America

As already said, Buddhism teaches that all living creatures are kith and kin having more or less the nature of Buddha and that the perfect being among them is Buddha. In other words, all men can become Buddhas if they can attain perfect wisdom and virtue. This teaching is entirely different from the teaching of other religions which hold that man can never become god and discriminate god and men even in the so-called Kingdom of God. Buddhism holds all life sacred, but other religions regard all living creatures other than man as having been created for his use and advantage and permit him to kill them and make food of them.

This fundamental difference of thought between Buddhism and other religions is strikingly apparent in the racial problem as it exists in America. The Americans have no such thought that all living creatures are man's kith and kin, so that their idea of humanity and universal brotherhood is very much limited. In fact there are some people who hold such an extreme idea that the world was created for the benefit of the white people only. In fact, with many of the American people the idea of humanity is nothing more than that of the promotion of happiness of the white people at the expense of coloured races. This spirit of exclusiveness is apparent in the refusal of Y. M.C.A.s in some of the southern States to admit coloured people, in the use of "Jim Crow" cars and in many other social bars set up against the negroes. All these manifestations of discrimination, though highly objectionable, might be looked over, but no man, with any sense of justice will condone with the crime of lynching, which is committed by Americans at frequent intervals, there having been as many as 1,552 victims between 1900 and 1922. That such a shocking crime is shamelessly committed by Americans is due to their lack of sympathy with living creatures. It is also due to the same cause that such words as "The lion is the king of cats and the negro that of monkeys" or "Coloured people are no children of God" are uttered even by white people of good education. In fact we are more amused than vexed or perplexed when we come across such a remark as is contained in a book by Charles Carroll: "Biblical and scientific facts demonstrate that the negro is not an offspring of the Adamic family."

### The Only Way of Solution

In face of such mentality of the Americans, we are constrained to assert that unless there appears in America a great leader, who is possessed of thought as of Buddha and acts thereon, or the thought of Mahayana Buddhism dominates the national spirit of the American people, in other words, they adopt the essence of Himalayan civilization, the racial problem

in America will never be solved.

It is this thought that will lead the whole world to peace and happiness. It will solve once for all not only the racial problem, but settle all questions and difficulties that are tormenting the civilized nations of the world to-day. We Buddhists of Japan are in faith the direct inheritors of this great thought from India in her golden age and are ruled by the idea that all living creatures are our kith and kin. We consider it our duty and mission to propagate this thought throughout the world. If it will dominate the world, as we hope it will some day or other in the future, any nightmare of war in the Pacific or the Asiatic continent turned into the playground of Mars will promptly and absolutely disappear.

S. YONEMURA.

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## DIFFERENCE BETWEEN JAPANESE AND AMERICANS

Suppose a man accompanied by his mother and wife meets with a boating accident on a wide stream and can save only one. In such a case, if he is a Japanese, he will save his mother, but if he is an American, he will sacrifice his mother for his better half. In Japan, the family is considered to be essentially composed of parents and children, while in America, it is husband and wife who are its principal members.

Until recently, man and woman used to walk on the street, the former going first followed by the latter a step or two behind. It was a virtue of Orientals that men should speak first and women obey them. Now modern young Japanese men and women walk side by side—a shallow imitation of Western custom. In a few years, it is possible that fools will be found among our young men who are only too glad to tie shoe strings for their women.—*From a provincial Japanese paper.*

# DENGYO DAISHI

(767—822)

*The Founder of the Japanese Tendai Sect.*

[A lecture delivered at a memorial meeting in honour of Dengyo Daishi, held at the famous Zenkoji in Nagano, at the request of the Tendai priests of that temple. The subject of this paper is discussed at greater length by the author in his "Biography of Dengyo Daishi," which will form the third volume of an extensive work on Chinese and Japanese Tendai Buddhism.]

1) When we read the correspondence of Dengyo Daishi, we notice over and over again, that he signed his letters with the formula: "Saicho,* who went to the great Tan Empire, to bring back the religion." Evidently Dengyo himself considered as the most remarkable deed of his life his journey to China and to the Tientai mountains in Tchekiang, which he undertook by order of Emperor Kwammu in 804, for the purpose of bringing back the books of the Tendai school to Japan. Before that time there existed in Japan only some incorrect and incomplete copies of these works. Dengyo got correct and complete books on the Tientai, the mother-seat of the Tendai school, and was thereby enabled, to propagate Nangaku Eshi's and Chisha Daishi's teachings in spotless purity in Japan. For this reason he regarded his journey to China as the main fact of his life.

This journey of Dengyo Daishi to the great Tan Empire is indeed for ever memorable. For we owe it to this expedition by Dengyo, that some deep and ancient wisdom, which has become nearly forgotten or at least obscured in its home country, is until this day spreading its light through Japan. Buddhism, during many centuries, has been distorted and corrupted in China. But it is still living as a great ideal force and in comparative purity in Japan. That is especially true of Mahayana Buddhism and of its most intellectual and scholarly representative, the Tendai school. If we want to study this school to-day, it would be of little use to go to China and to retrace the steps of Chisha Daishi. His memory has of course not entirely vanished from the Tientai mountains and from other places in Southern China, where he used to stay. But of his teaching and of his personality only very little is known there. We get a much better and deeper insight into the true character of Chisha Daishi's lifework, if we go to Hiyezan near Kyoto, if we examine the state-and-temple archives of Japan, and if we study the classical works of Chinese Tendai with the help of Japanese scholars.

Already the Chinese of the 10th century had to borrow their Tendai learning from Japan. A Chinese king sent a mission

* That is the ordinary priest-name of the founder of the Japanese Tendai sect, Dengyo Daishi being his posthumous name.

to Japan, in order to copy there the books of the Chinese Tendai school, which had become lost in China on account of the Buddhist persecution, inaugurated by Emperor Buso. We wonder, what would have become of the Tendai school, after the fundamental books of this school had become lost in the Middle Kingdom, if Dengyo Daishi and his two great successors Jikaku Daishi and Chisho Daishi had not brought a full set of these books in early times from China to Japan.

2) There have of course been other schools of Japanese Buddhism, whose representatives went to China, in order to study there the teachings of Shaka and Vairoshana. I may mention the great Gembo from the Kofukuji in Nara, who in 716 went to China, stayed there until 735 and brought back to Japan not less than 5000 Buddhist books. I may mention the wonderful Kobo Daishi, who, together with Dengyo Daishi, went to the Tan Empire and studied for two years in the capital of Singanfu. I may mention Eisai, the founder of the Rinzai branch of the Zen school, and Dogen, the founder of the Soto branch of the Zen school, who in 1168 and in 1223 crossed the sea, to visit the classical ground of China, and found there fresh impressions and new inspiration.

But all these men, however great they have been, were only working in the service of one special school of Buddhism; the one tried to propagate the Hosso teaching in Japan, the other was preaching the doctrines of Shingon, and the two last mentioned priests were sole adherents of the tenets of Zen school. Dengyo surpassed all of them, because he was not satisfied to introduce to Japan the doctrines of only one school. On the contrary, he tried to combine with the proper Tendai teaching, as it had been transmitted by Nangaku Eshi and Chisha Daishi, the tenets of the Chinese Zen- and Shingon schools.

The doctrine, propagated by Dengyo Daishi, was like a large pond, where the waters of the whole Mahayana teaching gathered. If later on new schools of Buddhism detached themselves from the Japanese Tendai sect as from a mother's womb,—if the Empire of the Rising Sun in the 12th and 13th century saw the rise of a special Zen-, Jodo-, Shin- and Nichiren sect, that were infusing new life to Buddhism, we owe this evolution mainly to the fact, that Dengyo Daishi had combined all living forces of Buddhism in the Tendai school.

It is just this encyclopaedical character, given by Dengyo Daishi to his own sect, which makes the Tendai school particularly interesting for the investigator of Buddhism. From this point of view the life-work of Dengyo, objectively considered, seems to be even more important than the life-work of Kobo. The Shingon teaching is only "hidden doctrine," i. e., esoteric teaching (mikkyo); the Tendai teaching is "apparent and hidden doctrine," i. e., exoteric and esoteric teaching combined (kengyo and mikkyo). It has therefore a more universal character than the Shingon teaching.

3) Now we must not presume, that Buddhism, as represented by Dengyo Daishi, was mere eclecticisme,—or an anthology of incoherent ideas. There is a string, which holds the various elements of Tendai proper together and makes of them not a loosely connected, but a real spiritual unity. This string, which harmonizes the different teachings of Tendai Buddhism and forms them into one complete system, is the theory of the "middle path," as formulated by Chisha Daishi and adopted by Dengyo Daishi. It synthesizes all "apparent" or "open" doctrines of Buddhism.

Already the Shaka of the Hinayana Sutras had taught the middle path, practically as well as theoretically. He admonished his hearers to abstain from the extremes of asceticism and sensualism: that was the practical or ethical middle path, taught by Shakyamuni; he also advised his hearers not to fall into the traps of eternalism and nihilism laid by the Indian philosophers: that was the theoretical middle path, taught by Shakyamuni,—both teachings not yet having any distinct metaphysical character. In the undeveloped Mahayana teaching we still find the middle, called by the Indians "madhyama" and by the Chinese "chu," formulated negatively, as the realm of non-duality; a clear metaphysical meaning however appears, as the middle now becomes the inexpressible, lying beyond the borderline of being and non-being. At last a positive interpretation is given to it in the pure Mahayana sutras, where we find the middle identified with the highest absolute,—the ultimate Reality—, Bhutatathata or "Suchness." Considered from this point of view the three Vehicles are one Vehicle, all teachings of Shaka being at their base one and the same.

It is this middle path teaching of fundamental Oneness, philosophically formulated by the Chinese founder of Tendai and adopted by the Japanese founder, which unifies all open doctrines of Buddhism—Hinayana as well as undeveloped and pure Mahayana—and makes of all streams of Buddhist teaching a wonderful synthesis.

4) The Neo-Kantians in Germany are wont to say: "To understand Kant means to go beyond him" ["Kant verstehen heiszt über ihn hinausgehen"]. Dengyo Daishi surely understood Chisha Daishi, but in a liberal spirit, and went beyond him. Dengyo's merit therefore is not confined to transplanting foreign ideas — namely the Chinese Tendai school—to Japan. He did much more. He was a real reformer and innovator, who understood to draw new conclusions from old premises, to adapt Chinese elements to Japanese environments, and thereby to infuse a new life into old institutions of his own country.

As already stated, he added to the Tendai teaching proper, which he adopted in full and without any alterations, the transmission of two other Buddhist schools, namely the Zen transmission and the Shingon transmission,—and to these three teachings he joined, as we shall

see later on, a new Vinaya-or moral teaching of his own, the so-called En Ton Kai,—so that we have four transmissions in Japanese Tendai, compared with only one transmission in Chinese Tendai. Moreover he combined with this fourfold Buddhist teaching the Japanese Shinto teaching, so that Japanese Tendai really consists of five elements, which all have their special importance.

What about the Zen transmission in Dengyo Daishi's Tendai school? Already before his journey to China Dengyo had received from his teacher Gyohyo, who was a disciple of the Chinese Dosen, the transmission of the Northern Zen school. On the Tientai he was initiated into the doctrine of the so-called Gyuto Zen school, of which very little is known today, but which seems to have been similar in spirit to the Southern Zen school. He was charged with the mission to propagate this school in Japan. In such a way two diverging streams of Zen Buddhism became again united in the person of Dengyo. He became the representative of a Zen doctrine, that eliminated all differences and acknowledged as its only authority the teaching of Bodhidharma.

The amalgamation of the Shingon-or Tantric doctrine with the Tendai doctrine was a still greater innovation, inaugurated by Dengyo. For in spite of the exertions of Dengyo's great successors, Jikaku Daishi and Chisho Daishi, to saturate the Tendai teaching as much as possible with Shingon, i. e., Tantric elements, it must not be forgotten, that Dengyo was the real pioneer of this movement. He realised what Dosui, his teacher on the Chinese Tientai mountains, had already unsuccesfully tried, namely the amalgamation of the open doctrine of Tendai with the secret doctrine of Shingon. He taught to his students on Hiyezan not only Shikwan go (the practice of Tendai meditation or Shi Kwan) but also Shana go (the Shingon practice of Vairoshana), unifying both by the principle of "Ken mitsu ichi," that means: "The open doctrine and the secret doctrine are one and the same."

This harmonizing tendency was applied by Dengyo to still another range of ideas, namely, to the Shinto religion. We shall not enter here into any discussion of the problem, whether Dengyo can be regarded as the real founder of the so-called Sanno Ichijitsu Shinto. The fact is, that Dengyo had quite as intimate intercourse with the Kami Samas (the Shinto deities) as with the Hotoke Samas (the Buddhist deities), and that he did not hesitate to preach the Hoke Sutra to the national deities of Japan,—not in order to convert them to Buddhism, but in order to let the Kami Samas, who were understood to be friendly to Buddhism, take part in the blessings of the Hoke Sutra.

Dengyo Daishi was working here on a similar line as Kobo Daishi, who founded the so-called Ryobu Shinto, or the Shinto of the two parts of Taizokai and Kongokai, in order to japanize Buddhism and to make it coincide with Japanese

feeling and thinking. That was indeed the only way to gain for Buddhism a larger number of adherents, than it had had in Japan. In India Mahayana Buddhism had already many centuries ago absorbed the whole Hindu Pantheon,—granting full citizenship to the Indian gods in the celestial city of Buddhism. In China the Mahayana creed was penetrated by Confucianist and Taoist elements. Now in Japan the whole Shinto-Pantheon became incorporated in it, and Dengyo Daishi was the first to work out this plan systematically.

Cold theological criticism may dispose of this combination of different extraneous systems by calling it, with an air of disdainful superiority, "synkretism." But in Dengyo's eyes it was much more than that. In any case we must admit that Dengyo's "synkretism" was not a thing that had schoolmasterly been puzzled out and glued together in a cool and dispassionate way. What caused Dengyo to expand his harmonizing tendency even beyond Buddhism, was his warm conviction of the universal presence of "Suchness" or "Tathata," revealing itself in every true religion. Like Shinto, Dengyo would have included also Judaism, Christianity and Mohammedanism in his Tendai system, if only he would have known them. All great religions were for him revelations of the one "Dharmakaya"—the "body of law"—or, as Christians would say, of God.

In this conviction Dengyo was supported by the Hoke Kyo, the fundamental scripture of the Tendai school, whose origin is said to go back to the 2nd century after Christ and whose substantial ideas show a surprising resemblance to Christian ideas,—in fact, such a great resemblance, that certain scholars believe this scripture must have been influenced by Christian teaching. This idea of the revelation of the universal spirit in all religious systems is indeed a pretty old idea. We may also call it a very modern idea, as the very modern science of comparative religion has brought near to us the common ground of all religions.

5) I touch here on what I like to call the modernity of Dengyo Daishi. His practical and ethical teaching is very modern too. It culminates in a state-church doctrine, whose aim is not so much the advancement *by* the state, but the advancement *of* the state. What we call to-day the social mission of the church was already fully acknowledged by Dengyo, as we see from his Bodhisattva Vow and from the regulations which he made for his sect.

But the altruistic and humanitarian task, which Dengyo was setting to the Tendai sect, can still more clearly be seen from his distinctly expressed wish, that all Tendai priests should be called Bosatsu priests. It is the virtue of the Bosatsu to find his own happiness in the happiness of his fellow-beings, and that he is always ready, to impose on himself any sacrifice, any privation, that may advance the well-being of his neighbours and may bring them nearer to salvation.

Practical charity and brotherly love were, according to Dengyo's will, the highest duty of all priests and lay believers, belonging to the Tendai community,—the endeavour for the well-being of the state had to be their principal object. Dengyo recommended in the regulations for his monastic congregation, to collect the offerings of the believers, made to the lectors of the Tendai sect, in the storehouses of the provincial governors, to keep careful accounts of them and to spend them for the welfare of the province and for public works. He enumerates as such public works: mending ditches and ponds, cultivating fields, reclaiming ground damaged by floods, building bridges and ships, planting trees, hemp and flax and useful grasses, making wells and anything that could be of benefit to the public, including the reading of sutras and the advance of education.

Dengyo Daishi went in this respect far beyond the doctrine taught by the Chinese Tendai priests. He changed the duty for the well being of the others from an abstract idea into a practical method. And by making Tendai Buddhism serve practical purposes, he once more adapted Buddhism to the Japanese spirit, which is not very much interested in pure theory and has mainly practical things in view. He selected three sutras, namely, the Hoke-, Nio Hannya- and Konkomyo Sutra, as state-protecting sutras, which had to be read regularly and continually, in order to safeguard the peace and happiness of the imperial family, of the imperial city and of the whole country of the rising sun. So thoroughgoing was he in his preaching the state-church doctrine, that the founder of the Japanese Tendai sect came to be regarded already in his lifetime as a reincarnation of Shotoku Taishi, the famous regent, who made Buddhism the state religion of Japan.

6) Dengyo Daishi's most important innovation, from a theological point of view, is certainly his establishment of a pure Mahayana Buddhism by promulgating the so-called "En Ton Kai,"—i. e., the "all comprising and sudden code of morality."

Until Dengyo Daishi made up his mind to establish an En Ton Kai-Ordination platform (Entonkaidan) on Hiyezan, a combined Hinayana-Mahayana priest-code (Shojo-Daijo-Kai) was the rule in Japan as in China. Dengyo himself,—like all fully ordained priests of his time—, had, at the age of twenty, received the Hinayana Kai on the famous Ordination platform of Todaiji at Nara. On the Tientai in China he received the Bosatsukai, i. e., the Mahayanakai, and once more the Hinayanakai.

During the fourteen years which followed on Dengyo's return from China, he did not object to the order of things as established in China and Japan. During all this time he seemed quite satisfied with the old rule that the priest-candidates had to receive the Hinayana-Kai as well as the Mahayana-Kai. But in the 3rd month of the year 818 Dengyo stood up before his

disciples and said: "From this time onward I shall not any more receive the merits of a Shomon (Sravaka) and shall for ever turn the back on the ceremonies of the Small Vehicle (Hinayana). I make an oath to reject the 250 priest-precepts."

At the same time Dengyo founded a private Mahayana Kaidan on Hiyezan and ordered his disciples to obey only the 10 heavy and 48 light precepts of the Bonmo Kyo, i. e., the Mahayana Brahmajala Sutra.

That meant a real revolution. For the 250 precepts of the Hinayana moral code, the so-called Gusoku Kai (the "complete and sufficient moral code") had until that day been considered by the Buddhist priests as the real foundation of their morality, while the 58 articles of the Mahayana Bosatsu Kai had been in their eyes only the crown of their ethical structure. And now came Dengyo and overruled the Hinayana Kai, saying that the Mahayana Kai of the Bonmo Sutra was the only binding and lawful Kai!

The impression that this bold statement made on the Buddhist world of Japan was not small indeed,—and that cannot surprise us very much, if we consider the deep impression that a similar statement by the Apostle Paulus made on the Christian world. I refer to Paulus' world-famous pronunciamento, that Christs teaching had forever done away with circumcision and all other precepts of the Jewish ceremonial law. Christ's teaching—that was the message of Paulus—ought to be regarded as the consummation of what Moses and the Prophets had taught, and therefore there was no need any more for the law of the Pharisees. A similar bearing had Dengyo's pronouncement, that the Hinayana Kai was overruled by the Mahayana Kai,—or, to use other words, that the only worthy ideal of the present and future was the ideal of the Bodhisattva.

The strivers for Arhatship—the Pratyeka Buddhas (Enkaku) and Sravakas (Shomon)—are described in the "Udana" in the following words:*

"Quietly sitting and reckoning
the breaths,
"They're bent on the Anapanam
[breathing practice],
"They contemplate the filthiness
of the body,—
"Thinking how impure it is!

"They shun the dust of the
triple world,
"And in ascetic practice their
safety they seek:
"Incapable of love and sym-
pathy are they,
"For on Nirvana abides their
thought."

To this ideal of world-weariness and quietism the same book opposes the ideal of Buddhist life, as it is held by the Bodhisattvas, who are exhorting themselves in the following language:

"Arouse thy will supreme and
great,
"Practice love and sympathy,
give joy and protection,
"Thy love like unto space,
"Be it without discrimination,

* The following two poetical quotations are from Teitaro Suzuki's excellent book: "Outline of Mahayana."

without limitation.

"Merits establish, not for thy own sake,
"But for charity universal;
"Save and deliver all beings,
"Let them attain the wisdom of the Great Way.—

These two ideals of the Arhat and of the Bodhisattva, or of Hinayana and Mahayana, are really two different views of the world,—and nobody will have any doubt, which of these two conceptions is nearer to our modern point of view. The fact, that Dengyo did away with the Hinayana point of view and took his stand on the ground of pure Mahayana only, shows again that he is an essentially modern man, though more than one thousand years have passed since the establishment of the En Ton Kai.

In this establishment of the En Ton Kai there are involved two principles of highest importance, which make the problem also clear from a historical point of view. The one principle is called "san gaku ichi gen" or "the three learnings have one origin." Buddhism may be compared to a tripod, whose three legs are Morality, Meditation and Wisdom, or Sila, Samadhi and Prajna (kai —jo —e). These "three learnings" are an old Hinayana-classification. In Chisha Daishi's Tendai system only Meditation and Wisdom (jo and e) were of pure Mahayana character, Morality (kai) having still distinct Hinayana colour, as it was based on the 250 articles, to which the 58 articles were only added. Dengyo Daishi, as we have seen, gave to the Kai doctrine of the Tendai school a pure Mahayana character, by eliminating the 250 articles and adopting the Bonmo Kai only. He based the Tendai school, which in China hitherto had stood on two Mahayana legs, at its establishment in Japan on three Mahayana legs, declaring that all three legs were of one and the same origin. "Now"—so we read in the Preface to Dengyo Daishi's three regulations—"now I want to give to the students of my school the Mahayana Kai-Jo-E, as I wish to emancipate them for ever from the inferior methods of Hinayana."

The other great principle, involved in the establishment of the En Ton Kai, is called "shin zoku ichi kwan" or "the spiritual life [i. e. the priest life in Tendai meaning] and wordly life are one and the same." By the strength of this principle Dengyo Daishi becomes the continuator of Shotoku Taishi, who already had pronounced himself against the separation of Buddhist religion, as a transcendental factor, from the actual life of the people,—and on the other side he becomes the precursor of Shinran Shonin, who, by rejecting any special priest-code, realised the perfect unity of priestly and laic life. Dengyo Daishi, considered from this point of view, is the bridge which leads from Shotoku Taishi to Shinran Shonin.

7) It has been stated, that Dengyo Daishi's object has been "to establish on Hiyezan a central institute of ordination and initiation" and "to centralise the ecclesiastical authority" on

this mountain. It has been said, that the temple on Hiyezan, after receiving from the state the privilege to change the private En Ton Kai Dan into a publicly acknowledged En Ton Kai Dan became "the centre of the united Buddhist church of Japan" and "the holy see of Japanese Buddhism." Those are however mistaken views, caused by looking at Dengyo Daishi through Nichiren spectacles.

The priest Saicho did not dream, even in his boldest dreams, of replacing the three state-kaidans of Todaiji in Nara, of Yakushiji in Shimotsuke and of Kwannonji in Chikuzen through the Hiyezan-kaidan. That would have meant a rebellion against the authority of the state. Saicho wished to realise his scheme not against the state, but with the help of the state, i. e., the imperial court. He did not aspire to an ecclesiastical monopoly. His only aim was, to become independant from Nara, in order to safeguard the existence of his own sect. Far from aiming at the destruction of the already existing ordination-platforms, Saicho only wished, that his new Tendai school might be left alone by these powerful institutions, as otherwise there was no chance for a peaceful development of his school. A revolution in the field of thought his En Ton Kai certainly was, but not a revolution in practical politics.

So we must not think of Saicho as of a priest who aspired to become the Pope of Japanese Buddhism, and of the establishment of the En Ton Kai Dan on Hiyezan as equivalent to the establishment of a Holy See of Buddhism. For Popery there was no room in the Japan of that time, as there is no room for it to-day.

8) Dengyo Daishi's character was so deep and, like the Tendai teaching, so comprehensive, that we must necessarily feel interested in this man, even if one does not take a particular interest in his theological views. Moreover his life was full of ups and downs. On the first successfull moiety of his priestly life, during which he had been favoured and helped by Emperor Kwammu, there followed long years of disappointment and adversity. Emperor Saga, who succeeded his father Kwammu after the short reign of the Nara Emperor bestowed his favour on Kobo Daishi, and the same did the Wake family, who until that time had patronized Dengyo. Between Dengyo and Kobo there occured, after a short friendship, a break, which never has been bridged over. Taihan, the most promising disciple of Dengyo and the one whom he had chosen as his successor, went over to Kobo, and the Nara priests, who first had applauded Dengyo, became his resolute antagonists. The Tendai school was outdone and overshadowed, not only by the Shingon school, but also by the Hosso sect, who were—to use a word of Dengyo—"stealing" his own disciples and thereby injured greatly the young Tendai school. The monastery on Hiyezan was still ten years after the public recognition of

the Tendai sect in a very precarious condition, and Dengyo had to use desperate means, in order to prevent his sect from dissolution and to safeguard the work of his life.

He had first tried to make Mahayana Buddhism flourishing in Japan by establishing here the true tenets of the Tendai school, for which purpose he undertook his journey to China. But after his return from China he soon found out, that the imperial court and the nobility were much more interested in Shingon magic, than in Tendai philosophy. To overcome this difficulty, Dengyo conceived the idea of amalgamating Kobo Daishi's Shingon teaching with his own Tendai teaching.

In China Dengyo Daishi received the Shingon transmission of Zenmuis lineage, by getting the Taizokai baptism. In Japan he received from Kobo, after his return from China, the Shingon transmission of Fuku Sanzo's lineage, by getting the Taizokai- and Kongokai baptism on Takaoyamadera. At that time it looked, as if Dengyo Daishi wanted to amalgamate in his person the two Shingon transmissions of Zenmui and Fuku Sanzo, as he had already amalgamated in himself the two transmissions of the Northern and Gyuto Zen school.

He had however soon to give up this scheme, as Kukai (Kobo Daishi) insisted, that Saicho—as far as mikkyo or esoterism was concerned—should be his own obedient disciple and not follow his own fancies. This divergence of views resulted in the famous rupture of friendship between the two greatest leaders of Buddhism of the Heian era and in the rejection of Kukai's Shingon teaching by Saicho. Instead of taking his stand on To Mitsu—the esoterism of Toji, the headquarters of the Shingon sect in Kyoto—, and instead of propagating the Shingon doctrine as a faithful disciple of Kukai, as Kukai had expected, — Saicho preferred from that time to go back to Zenmuis Shingon teaching, which had already been transmitted to him in China and which formed the first foundation of the so-called Tai Mitsu, i.e., the Esoterism of the Tendai school.

9) It cannot be denied, that even to-day Dengyo Daishi is not yet fully appreciated by his own countrymen, and that, measured with Kobo Daishi, the great friend of Emperor Kwammu has sank into comparative oblivion. That came to a clear expression, when in some school textbook, edited about ten years ago by the Japanese Ministry of Education, the name of Dengyo Daishi was not even mentioned amongst the great leaders of the Heian era, while Kobo Daishi's merits were duly acknowledged. The makers of this textbook evidently were under the impression, that Kobo Daishi was by far greater than Dengyo Daishi and that the latter's name could very well be omitted from a short sketch of the Heian epoch. The Tendai priests of course thought differently and the old controversy arose once more over the problem: who is the greater, Kobo or Dengyo? When I was asked by the Tendai head-

quarters to express my own opinion, I could only answer, that I regarded such controversy quite as futile as the other famous controversy: who is greater, Goethe or Schiller?— and that the Japanese, instead of belittling the one or the other, ought to be proud to possess such a pair of geniuses.

Of the fact, that little attention is paid to Dengyo Daishi by the Japanese commonly, I became also aware, when I tried to acquire some portrait-paintings and figures of Dengyo. Of all great teachers of Japanese Buddhism, from Kobo Daishi to Honen-, Shinran- and Nichiren Shonin, there could be found plenty of such likenesses in all shops dealing with Buddhist cult requisites,—but none of Dengyo Daishi. While the portraits of the above mentioned founders of Japanese sects are worshipped like the seven gods of good fortune and are placed on the Butsu dans or Buddhist house-altars, Dengyo Daishi's portrait has nearly disappeared from the public and is only to be found in Tendai temples.

10) The best known portrait of him is the traditional portrait painted in the Kamakura age by Kakucho Sozo. In this picture we see the founder of the Japanese Tendai sect in meditation; his eyes are shut, his soul is dreaming, and on his face there is an expression of infinite kindness, wonderful mildness. After having seen this portrait, we can appreciate the sincerity of the vow, made by Saicho in his youth in his cottage on Hiyezan, that he would never care and think of himself, but only of the welfare of his fellow-beings. We can, by looking at this portrait of Dengyo, quite understand, that in his last will he recommended to his successors, to be kind to the novices or priest-students, as he himself had never addressed to them any harsh word.

But the mildness of Dengyo must not be confounded with weakness. He was just like steel, that is devoid of any brittleness and is easily yielding, but can cut through any obstacle. Such was Dengyo. If he had not been like steel, he would never have been able, to establish the Tendai sect, so great were the difficulties, that had to be overcome, in founding and propagating it. In his struggle with adversities Dengyo showed his most brilliant qualities,—qualities, which would have enabled him to become a leader in politics. A wonderful perspicacity and clearness of vision, an iron will, a great diplomatic ability in dealing with most complicated problems and a splendid moral courage, that never could be disheartened,— all qualities were there, to make of the monk Saicho one of the leading statesmen of Emperor Kwammu or Saga, if he had not preferred to propagate the religion in Japan. In a poem, in which he complained of his death, Emperor Saga said of Dengyo: "At the imperial court there is no wise man; but among the religious comrades a great talent conceals itself."

Such a man is surely worthy, to be loved, honoured and worshipped. How noble his mind was, is made clear by some of

his statements, that occur to my mind. On one occasion he said:

"Men shall make the right religion prosperous; but the right religion shall not make men prosperous. The religious mind always finds cloth and food; but the care for cloth and food is not identical with the religious mind."

These are words, which coincide with the teaching of Christ, who advised men to be like the lilies in the fields and like the birds under heaven, which are dressed and fed by the Father in heaven, because they trust in him.

Very characteristic for Dengyo is also the following saying:

"Whenever we see anything good, we ought to go near to it immediately: but whenever we see anything bad, we ought to turn away from it immediately."

We can do no better than to take such teaching to heart and to live according to it.

BRUNO PETZOLD.

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## THE SEA OF LIFE

*I stood on the cliff, looking out at the sea,*
*On a beautiful, azure-skied day;*
*With the water shimmering, silent, and cool,*
*Lit up by the Sun's golden ray.*

*In those placid depths there was a great peace,*
*A peace which yet filled me with pain;*
*For, with the repose, a great longing arose,*
*Something higher, and nobler to gain.*

*And am I not now at one with a sea*
*On which ripples by ignorance 'rose,*
*On which higher, and higher the waves leap and bound*
*As deadly desire fiercely blows?*

*I look forward, with longing, to that blessed day*
*When the Sun the Ocean shall kiss;*
*When the ripples and waves shall no more arise,*
*And I'll merge in Nirvana's great bliss.*

F. BLANNING-POOLEY.

# ANCIENT JAPANESE IN AMERICA AND THEIR DESCENDANTS

ALMOST every vessel found adrift or stranded on the coast of North America, or on the Hawaiian or adjacent islands, has on examination proved to be Japanese, and no single instance of any Chinese junk having met with similar fate has been reported, nor is any believed to have done so. This may be explained by the existence of the *Kuro-shio*, literally "black tidal current" a gulf stream of warm water, which sweeps north-easterly past Japan toward Kamchatka and Aleutian Islands, thence curving around and passing south along the coast of Alaska, Oregon, and California. This stream, it is found, has swept these Japanese vessels toward America at an average rate of fully ten miles a day. Besides, on Kamchatka and the Aleutian Islands a great number of disabled Japanese vessels must have stranded in past ages. A noticeable feature is that in the month of January, during which season the strong northeast monsoons blow, there were numerous wrecks driven into the *Kuro-shio*. There also exists an ocean stream of cold water, emerging from the Arctic Ocean, which sets in southward close along the eastern Asia. This fully acounts for the absence of Chinese junks on the Pacific, as vessels disabled off their coast would naturally drift southward.

In fact repeatedly small parties of male Japanese reached the American continent by sea, cast upon its shore after floating helplessly for days or months. Until recently, the survivors must have remained permanently near where they landed, and naturally uniting with women of the native races, have left descendants more or less impressed with their physical peculiarities. It is certain that when Hasekura Rokuemon,* envoy of Sendai, returned from Europe by way of Mexico in 1619, several men who followed him remained there for good.

Such a slow, limited but constant infusion of Japanese blood, almost entirely from male seamen, was undoubtedly apt to modify the original stock of some coast tribes along the northwestern shore of America. No marks exist of any immigration *en masse*, neither is there any present record of Japanese woman saved from such a wreck, although cases may formerly have ocurred, but must have been very rare. These unfortunate seamen, often illiterate, and separated from their sources of learning, necessarily lost their own language; but in doing so, doubtless contributed many isolated words to the Indian dialects of the American coast. Certainly many ship-wrecked Japanese were enabled to communicate with and understand the natives of Atka and Adakh Islands,

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* 支倉六右衛門

Alaska. Profound infusion of Japanese words is found among some of coast tribes of Oregon and California, either pure or corrupt, as *Mizu* (water), *waranji* (straw-sandal), *tche-tche* (chichi, milk), *hyack* (hayaku, quick), *Yaku* (evil), and some others. In almost all words showing such similarity, the Indian word is always an abbreviated word, or shorter word than the Japanese, from which it may be argued that the latter was the original and the former derived. But the construction of the two languages is different. There are, however, a large number of pure Japanese words and some very peculiar Japanese idioms, contructions, honorific, separative, and agglutinative particles found nearly identical in the American Indian dialect.*

In regard to the resemblance of the Indian in British Columbia to the Japanese or Chinese, E. H. Parker says as follows: "One of the first things that struck me on my arrival in Victoria was the resemblance of the Indian squaws, or Klatchmen as they are locally called, to the women of Mongolia. It was also remarkable how like to Japanese dressed in European clothes were the Indian men, or Siwashes, as they are locally called especially when wearing the same ungraceful garments. Rev. J. E. Gardner, of the Methodist Mission, informed me that a Japanese 'copper fan' had recently been excavated in Government Street at a depth of ten feet and from a spot which had apparently never been disturbed before. This 'fan' had, he said, been sent to the British Museum. As the the gentleman, Mr. Wilson, who had found it, lived hard by, we went to interview him, and discovered that the supposed 'fan' was still at his country residnece. Whither we all repaired. The object excavated turned out to be a copper fan-shaped mirror. On reverse side of the smooth mirror face was the raised picture of two cranes, a tree, a brook, and a tortoise with the inscription 中原攝津守光重. A Japanese said that the words were read Nakahara Settsu-no-Kami Mitsushige, and the inscription is the name of a celebrated mirror-maker in ancient times. In the course of conversation, Mr. Wilson mentioned that some Japanese or Chinese coins had been unearthed by a Mr. James Deans. I visited Mr. Deans, a local antiquarian and Indian expert, who informed me that they had been found in an Indian child's grave, having evidently been used as ornaments. We had two of 26 pieces found still in his possession; they were the ordinary cash, so common in Japan and Wenchow, and there is no reason to suppose that they found their way here previous to the date of the British settlements. Mr. Deans mentioned, however, that the coast Indian had ancient traditions of three strangers

* This paragraph is chiefly extracted from C. W. Brooks, *Japanese Wrecks in the North Pacific Ocean, Ethnologically Considered*, San Francisco, 1876.

arriving from the 'land of the setting sun' and marrying into their tribes. He was, also, present on one occasion when some Japanese fisherman employed under him indicated an Indian boat derrick as being purely Japanese in idea and construction."*

Both winds and currents of the North Pacific assist in driving disabled Japanese vessels around the great circle of the *Kuro-shio*. A vessel disabled in the latitude of Tokyo would be swept, by alternate southwest and northwest winds, and the existing northeasterly current, towards the northwest coast of America. For many, many centuries the coasting trade of Japan has employed a large fleet or vessels in exchanging rice, salt-fish, timber, and other local products.

At the beginning of the Tokugawa *regime* (1609), edicts were issued commanding the destruction of all vessels built upon improved model, and forbidding the building of them of any size or shape superior to that of the present vessels. This law was strictly enforced almost during the whole Tokugawa *regime*, and much served to increase casualties at sea.

The following cases of Japanese wrecks in the North Pacific Ocean fairly illustrate the subject in its various phases:—

In 1613, the British ship *Clove*, Capt. John Saris, arrived at Nagasaki, having on board one Japanese picked up from the island of Bantam. In 1685, it is said, the Portugese tried for the last time to re-establish their trade by sending back a number of ship-wrecked Japanese to their own country. The Japanese authorities did not molest them, but strictly prohibited their reappearance on the coast of Japan. In 1694, a Japanese vessel from Osaka was driven by adverse winds and weather, and stranded on the coast of Kamchatka at the mouth of the river Opala, on south of Bolschaia Reka. The only survivor was afterwards taken to Moscow. Muller, in his "Voyages from Asia to America," published in 1761, remarks that in 1696 the Russians reported him saying they have learned of several other instances of Japanese wrecks previously stranded on the coast of Kamchatka, in Kaligrian Bay, north of Awatsha. Ten persons landed safely, of whom four were killed, and six taken captive in an encounter with Kamchadels. Subsequently four of the captives fell into Russian hands, and one of them was sent in 1714 to St. Petersburg.

In 1782, a Japanese vessel was wrecked upon the Aleutian Islands, whence the survivors, Daikokuya Kodayu,* Isokichi,† and others were taken in one of the Russo-American Company's ships to the town of Irkutsk. In 1792, the Governor-General of Siberia ordered the transport *Jekaterina*, then at Ochotsk, to return these men

* From E. H. Parker, *Ancient Japanese in Canada* published in *China Mail*, 1894, somewhat epitomized.

* 大黒屋光太夫 † 磯吉

to Japan. The Russian ship, after wintering in a harbour at the north end of Ezo, proceeded to the port of Hakodate; but the Japanese officers politely but firmly refused to receive the Russian envoy, merely allowing two of their countrymen to land. This took place in 1793.

In 1815, when the English brig *Forrester*, Capt. Piggott, was crusing off Santa Barbara, California, he sighted a Japanese vessel drifting at the mercy of winds and waves, and found three men alone surviving. They were taken to Kamchatka, and at last sent home by a Russian ship in 1816.*

Many more might easily be added, but these may suffice to numerous facts relating to the subject in question. Of about 60 cases of the reported wrecks, during nearly three centuries (17th-19th), 27 were encountered at sea, and the rest stranded as follows: On the Aleutian Island, 8; coast of Kamchatka, 6; Alaska, Oregon, Hawaiian and Brooks Islands, 2 each; off San Diago, Acapulco, Nootka Sound, San Bonito, Queen Charlotte, Cedros, Providence, Pasker's, Stapleton, Ocean, and Ladnone Islands, 1 each.

The presence of wrecks so far south near the equator, indicates that they had been swept northward from Japan by the *Kuro-shio*, and thence southward along the northwest coast of America until they fell into the equatorial westerly current, where, in company with drift-wood from Oregon, they must have reached these islands in the equatorial belt. In illustration of this equatorial current, we have the report of residents of Christmas Island, which speaks of a westerly current setting past that island at the rate of one and a half to two miles an hour. Many years ago there was picked up on the shore of the island of Niihau, Hawaii, a bottle containing a paper, thrown from an American ship in lat. 21°30′ N., long. 151°55′ W. It had made a nearly due west drift of 460 miles in about 33 days. This shows the existence of a very powerful westerly current around the Hawaiian Islands of about 14 miles *per diem*.

By examining the foregoing statements, we may infer the probable extent of Japanese blood infused into the Indian tribes around the shores of the North Pacific.* A glorious opportunity now presents for some reliable and competent scholar to collect records and relics relating to the native races of American coast; and when as systemtically classified, and as thoroughly studied, full and correct historical and analytical classifications of all races on the borders of Asia would be given to the world. Many of their records and traditions must necessarily fade with radical changes in evolution and civilization, and soon pass beyond human record.

* An interesting narrative of the wrecked vessel is graphically described in "Funaosa Nikki" (船長日記), M. S. written by H. Ikeda.

* Vide *Ethnologisches Notizblatt* (Königl. Museum f. Volkerkunde) Bd. II, Ht. 3, Berlin 1901.

Now Japan's past centuries of quiet seclusion and indifferent isolation from the outside world are embalmed with the history of the bygones, and now she is seeking true greatness, in the enlightend admiration of her national affairs. Old ways are giving place to new, and invaluable treasures of antiquity may be lost forever, or cast aside for a generation or two in the memories of the aged, before their shadowy forms become enshrouded in the misty veil of a forgotten past. If little is generally known either in Japan or in Europe concerning the relation between the Japanese and the natives of America, the reason must be sought in the remoteness of the subject from topics of general interest. But it seems somewhat strange to me that all scientists should hitherto have contented themselves with imperfect investigation on an interesting subject as this.

SHUJIRO WATANABE

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## TO A STUDENT

*Thou who wouldst fain be learned and be wise,*
*To them that teach come thou in humble guise,*
*Earnest in purpose, conscious of thy need,*
*And on their lore let mind and spirit feed.*

*Study with zeal, let naught thine efforts foil,*
*The sternest task must yield to faithful toil.*
*From sin and folly keep thyself secure —*
*The realm thou seekest is but for the pure.*

*The tomes of ages let thine eyes explore*
*For treasured thought ta swell thy mental store ;*
*All that will pass thy reason's rigid test*
*Make thou thine own, for dross is all the rest.*

*Thus shalt thou join that glorious company*
*Who on this noble path preceded thee,*
*Attained to knowledge and to wisdom's goal,*
*Their names inscribed on Fame's immortal roll.*

A. R. ZORN.

# STUDY OF BUDDHISM IN PRESENT DAY JAPAN*

WHILE Japan was under the Shogunate Government of the Tokugawa, namely for about 300 years before the great restoration of the Meiji era, studies in Buddhism in this country were mainly aimed at the preservation and propagation of theories advanced by the founders of different sects and were confined to annotations and interpretations of such theories. In fact none ever tried to surpass the sectarian founders in matters of faith by discovering new truths by studying Buddhism at its root.

With the advent of the Meiji era, however, every social organization in this country was subjected to a fundamental change, and the Buddhist circles were no exception. All the Buddhist temples lost certain special patronage and protection given by the Shogunate Government for nearly three centuries in the past. Buddhist priests found themselves under the obligation to keep their believers by their own efforts. They also saw that they must study their religion entirely in a new light if they wanted to give some satisfaction to believers. For this reason, the Buddhist priests found it essential to study various branches of science of the new age and also the currents of new thoughts; meantime investigating the results and the systems by which western scholars studied Buddhism through original texts of sutras left in India, which studies were quite independent of Buddhism which was introduced from India to China, and from China to Japan. Therefore, leading priests of all the sects of Buddhism in this country carried out a radical readjustment of the methods and facilities for studying their religion. They established schools of their own, and sent some of their disciples abroad. On the other hand, in recent years, not only priests but many laymen have been making studies of the fundamental thoughts of Buddhism by organizing religious institutes giving no heed to sectarian difference. All this has resulted in high appreciation by the general public of Buddhist thoughts. To-day the study of Buddhism is being so systematically and earnestly carried out that the departments of literature of all the universities in Japan, governmental or private, maintain a chair or chairs for the study of Buddhism. In fact the study of Buddhism in present day Japan is epoch-making in the world's history of Buddhism. The following is a description of the numerous organs established and existent for the study of Buddhism.

* This article is a translation from the original in Chinese which was prepared by Prof. Dr. T. Kimura and Prof. T. Sato for distribution among delegates from China and elsewhere on the occasion of the Far Eastern Buddhist Conference held in Tokyo in November, last year.

## (I) Organs for the Study of Buddhism

### (A)—*Educational Organs Established by Various Buddhist Sects.*

All Buddhist sects of influence have each one or two colleges of their own, besides several schools of the middle school grade for the purpose of educating young men and children of believers. Those schools are all proving successful, the number of students steadily increasing as the time goes on. They have good organizations, and are recognized by the Education Department of the Government as regular middle schools and colleges. There are now ten colleges in Japan which are established by those Buddhist sects. They are:—The Shukyo Daigaku, Tendaishu Daigaku, Buzan Daigaku, Rinzaishu Daigaku, Shingonshu Kyoto Daigaku, Chizan Daigaku, Bukkyo Senmon Gakko, Higher Course of the Kangakuin of Shin Sect, and Seizan College.

All these colleges are established with the purpose of enabling the students to delve into the mysteries of the various sects of Buddhism. And as fundamental step to realize the purpose, the students besides being taught in advanced knowledge of Buddhism, are given lectures on philosophy, spiritual science, history, literature, and such other subjects as are included in the literary course of an ordinary college. The characteristic feature of all these schools is that all subjects of study in them are subject to religious faiths, spirits, and principles on which they are established.

Besids them, there are four Buddhist colleges of still higher grade. They have in every respect the qualification of a department of a university, and are established in accordance with the revised ordinance partaining to college and university education. They are:—

(1) The Ryukoku Daigaku. This college is established by the Shin sect of the East Honganji Temple of Kyoto, and teaches thirteen subjects for special studies.

(2) The Otani Daigaku. This college is established by the Shin sect of the East Honganji Temple of Kyoto, and gives three subjects for special studies.

(3) The Rissho Daigaku. This college is established by the Nichiren sect of Tokyo, and has five subjects for special studies.

(4) The Komazawa Daigaku. This college is established by the Soto sect of Tokyo, and gives three subjects for special studies.

All these colleges are each equipped with a preparatory course of three years established in accordance with the higher school ordinance for the sake of graduates of middles schools on the one hand, and with a post-graduate course on the other for the sake of their graduates. In other words, these colleges are exactly like the literary department of the Imperial University from every point of view. The subjects for special studies are usually Buddhism, philosophy, history

and literature. It is needless to say that in these schools the best attention is given to the study of Buddhism. The students are so trained and taught that they acquire a critical eye with regard to the fundamental principles of Buddhism, besides an advanced scientific knowledge of the history, creed and traditions of Buddhism. For the pursuit of study of the special theories of the sects to which they belong, especially such thorough attention is paid that nothing is left beyond the reach of the students. It may justly be said that existence of so many first class colleges for the study of Buddhism is a surprising phenomenon in the religious circles of the World.

Of the ten colleges of somewhat lower grade as have been mentioned at the beginning of this passage, the Shukyo Daigaku, Buzan Daigaku and the Tendaishu Daigaku are planning to amalgamate themselves into a regular college in accordance with the revised college and university ordinance. Meantime, the Koyasan Daigaku is making preparations with a view to elevating its status and make a regular college of itself. Both of these plans are expected to be materialized in the near future.

(B)—*Buddhist Course in Other Colleges.*

The demand of the times has given rise to the appearance of other organs for the study of Buddhism. And now-a-days all the goverment and private universities have in their literary departments chairs for Buddhism. The Litrerary Departments of the Imperial Universities are laying much stress on the study of either Indian philosophy or Indology, placing it under the direct supervision of professor of full time service, assisted by a few lecturers. The study of Buddhism at the Imperial Universities is aimed at the pursuit of a sound and profound knowledge of the essence and basic principles of Buddhism looked from a high plane. In pursuing it no special attention is paid to any particular sect but co-operation is sought after of the Buddhist colleges at home on the one hand, and the students of Buddhism abroad on the other. Thus the chairs of Buddhism and Indology in the Imperial Universities are regarded as the centre of the study of Buddhism in Japan. They are:—

The Section for Indian Philosophy of the Literary Department of the Imperial University of Tokyo.

The Section for Indian Philosophy of the Literary Department of the Imperial University of Kyoto.

The Section for Indology of the Law and Literature Dapartment of the Tohoku Imperial University of Sendai.

The Section for Indology of the Law and Literature Department of the Kyushu Imperial University of Fukuoka.

The Religious Section of the Chosen Imperial University of Keijyo.

The most representative private institute for the study of Buddhism is the Toyo Daigaku in Tokyo. This school was first

established for the sole purpose of studying Buddhism, and is the only institute of its sorts that is established and supported by an organization having no relations whatsoever with any religious sect. It has given meritorious services to the cause of the study of Buddhism ever since its establishement many years ago. At present the school is equipped with all facilities for the study of various branches of Oriental learning, and the number of the students is steadily increasing. The characteristic feature of the schools is that it is entirely independent of sectarianism.

The Higher Normal School of Tokyo, Waseda University, Keio University, Nihon University, Hosei University, Kokugakuin University, and the Nihon Joshi Daigaku (University for Women) have also special chairs for the study of Buddhism in their literary departments, students being guided under the good care of special scholars of Buddhism. Usually, however, the students of those schools are given but a general knowledge of Buddhism, for most of them have no special interest in it. But it sometimes happens that some of those students find special attraction in the spirit of Buddhism through the medium of the lectures given in their schools and ultimately make Buddhism the subject of of their special study.

(C)—*Buddhist Cloisters of Various Sects.*

While having organs of their own for the study of Buddhism in their colleges, the various sects of Buddhism retain some of the cloisters existing from the time of the Tokugawa Shogunate, because it is essential for the healthly growth of the religion that the study in those colleges should be supplemented in some points by the time-honoured methods of study followed in those cloisters for hundreds of years in the past. There are such cloisters in the temples on Mt. Hiei, Buzan, Chizan and in Kyoto. The disciples attending those cloisters are mainly taught the meaning of the old sutras, creeds and the spirits of the sects they believe in by means of special modes of explanation by head priests.

(D)—*Other Organizations for the Study of Buddhism.*

There are many societies of lay people, who are studying Buddhism. In these societies they are engaged in the pursuit of special studies, some for the purpose of learning a special sutra, creed, problem, etc., while others for the popularization and practical application of Buddhism. With such aims, they hold lecture meetings, summer schools, meetings to exchange views and, in many cases, issue periodicals. These societies are in most cases are of a comparatively small scale, and have no complete organization. But their number is so innumerable that it is impossible to give a complete list.

## (II) Leading Books on Buddhism

It goes without saying that

books and other literatures occupy the most important part of the medium for the pursuit of Buddhism. Therefore, a great number of Buddhist books are published for the benefits of students. With the remarkable development in recent years of the art and organs of printing, the publication of the results of one's study of Buddhism has been so prevalent in the Buddhist circles, that it is making a big contribution to the printing business. On the other hand the rapid progress of the printing business is proving a great help to the study of Buddhism. We will mention here some of the leading books.

**1—Materials for the study of Buddism.**

(A)—Tripitaka :—

(a) A reduced size edition of Tripitaka : this was published in the 18th year of Meiji, or 1885, in 440 volumes by Kokyoshoin of Tokyo.

(b) The Manji Tripitaka : published in 1905 in 360 volumes by Zokyoshoin of Kyoto.

(c) The Dainihon-Zoku-Zokyo: published in 770 volumes in 1912 by Zokyoshoin of Kyoto.

(d) The Taisho Edition of Tripitaka : publication started in 1924 and being continued by Issaikyokankokai of Tokyo.

(B)—Libraries concerning different sects of Buddhism :—

(a) The Dainihon Buddhist Library : 150 volumes.

(b) The Nihon Daizokyo : 50 volumes.

(c) The Bukkyotaikei : 37 volumes so far published.

(d) A Japanese Translation of Daizokyo : 28 volumes.

(e) The Kokubun Toho Bukkyo Sosho, or the Eastern Buddhist Library in Japanese : in press.

(C)—Books on Each Sect of Buddhism :—

(a) The Shinshu Zensho, or the Library on Shin Sect : 72 volumes.

(b) The Shinshu Taikei, or the Complete Set of Books on Shin Sect : 38 volumes.

(c) The Jodoshu Zensho, or the Library on Jodo Sect : 33 volumes, some volumes still in press.

(d) The Nichirenshu Zensho, or the Library on Nichiren Sect : 33 volumes, some volumes still in press.

(e) The Tendaishu Sosho, or the Library on Tendai Sect : not yet completed.

(f) The Zengagu, or The Complete Set of Books on Zen Sect : in 7 volumes, some volumes still in press.

(g) The Kokuyaku Zenshu Sosho, or the Japanese Translation of Library on Zen Sect : in 12 volumes.

(h) The Kokuyaku Mitsukyo : in 12 volumes, not yet completed.

(D)—Books by Individuals :—

A Complete Collection of Literatures by the Founders of Various Sects : in 6 volumes.

(E)—Books Relative of Buddhism :—

A Complete Library of the Holy Books of the World's

Religions: in 24 volumes.

(F)—Dictionaries and Chronicles:—

(a) The Buddhist Dictionary: in 1 volume.
(b) The Buddhist Dictionary: in 3 volumes.
(c) The Dai-Nihon Buddhist Biographical Dictionary: in 1 volume.
(d) The Buddhist Chronicle.
(e) The Himitsu-Jirin, or the Dictionary of the Secrets of Buddhism: in 1 volume.
(f) The Zenshu Dictionary: in 1 volume.
(g) A Dictionary of Philosopohy.
(h) Iwanami's Dictionary of Philosophy.

**2—Publications of Results of Researches.**

(A)—In Books:—

On the Creeds of Buddhism:
(a) About Buddhism in general.
(b) About the creed of a special sect.
(c) About creeds of various sects.

On the History of Buddhism:
(a) About Buddhism in general.
(b) About the creed of a special sect.
(c) About creeds of various sects.

On the History of Buddhism:
(a) About Buddhism in general.
(b) About the creed of a special sect.
(c) On the development of the various sects of Buddhism.

Relative to Buddhism.
(a) Literatures about Indian Philosophy.

(B)—Periodicals:—

About thirty different magazines issued by the colleges established by various Buddhist sects and by societies for the study of Buddhism.

**3—Sanskrit, Pali and Tibetan Books.**

(a) Lankavatara Sutra.
(b) Sukhavativyuha Sutra.
(c) Vajracchedika Prajna Paramita Sutra.
(d) Analystical Sanskrit Grammar.
(e) Practical Sanskrit Grammar.
(f) Pali Grammar.
(g) Ni Cu Pahi Tshing Lehur Byas Pa.
(h) Sum Cu Pahi Tshig Lehur Byas Pa.
(i) Mahavyutpatti.
(j) Sanskrit Chinese Dictionary.

T. KIMURA.

*(To be Concluded)*

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We welcome letters and reports from our friends and readers all over the world concerning subjects, which are dear to all of us, namely, the promotion of better understanding between East and West, the advancement of international good will and peace, and so forth. We shall also be glad to hear from them of whatever views they may have with regard to matters of international importance.

# LETTERS TO THE EDITOR

## AN OPEN LETTER

To Mr. Motosada Zumoto,
President of the International Press
Assn. of Japan,
Tokyo, Japan.

Dear Sir,

I have read your address delivered at the Rotary Club of Tokyo on February 28, 1926 reproduced in "The Young East" for March, in which you criticise the Christian Missionaries' "spirit of arrogant superiority and an attitude of narrow exclusiveness." And their presence as religious teachers you consider "an implied insult to the great moral and religious forces that have built up your noble civilization." I quite agree with you that "The Missionary fails or refuses to see that the East has its own faith and philosophy which compare not unfavourable with those of the West, so that the East can get along very well in matters spiritual without any guidance from the West." But I am sorry to note that notwithstanding such spirit of toleration and broadmindedness, you, through the influence of the teachings of those same missionaries, have unwittingly injured the feelings of the followers of a religion which claims as its adherents one-fifth of the population of the globe,—I mean Islam. You have said in your address that "The Prophet of Arabia said: "*Take my religion or I will kill you.*" These words are an insult to the followers of Islam. I can assure you that not a single sentence like the one quoted by you can be cited from Our Holy Book, the Quran, or from the sayings of Our Holy Prophet. This and other such misrepresentations of Islam are due to the same bigotry prejudice of Christian Missionaries of which you rightly complain so much in your address. They can not succeed in Asian countries with their false doctrines unless they poison the mind of our people with misrepresentations of our religions.

I am sorry that the enlightened Japanese nation has been a prey to these tactics of Missionaries against Islam.

The Holy Quran enjoins its followers in such clear words :—

"There is no compulsion in religion" (2:256) Not only this but it goes further and enjoins on Moslems to sacrifice their lives for the protection of "Cloisters, Churches, Synagogoues and Mosques in which God's name is much remembered" (22:40) Better teachings than this could not be quoted from any religious book. I am sending you through a separate cover an English life of our Holy Prophet and trust that you will withdraw your statement unjustly accusing our Holy Prophet of using force, through the Japanese papers.

Yours truly,
Mohammed M. Ilahi,
Assistant Secretary,
Ahmadiyya Anjuman-i-Isha' at-i-Islam,
Lahore, India.

Copy forwarded to the Editor,
"The Young East," Tokyo.

## JAPANESE IN EAST OF AMERICA

Dear Sir :—

The article of the Rt. Rev. Sonyu Otani in the April number of *The Young East* entitled "What I was Impressed with in America" has just been read by me with interest. It may be quite true that the facts as stated in that article prevail in the western part of the country, but I believe that such conditions do not prevail in Boston.

For example, the Rev. Otani says: "There is also little hope of success for him to take up independently a professional business in America such as medicine or law because no white people will ever come to him to secure his service."

Now it happens that we have in Boston two Japanese dentists to my personal knowledge. One established himself in business several years

ago, and while a small portion of his practice is among the Japanese students in the Boston colleges, the large bulk of his professional practice comes from reputable American people. Another Japanese dentist has established his office as a specialist in childrens' work, and his practice comes entirely from Americans.

Twelve years ago, the prejudice in Boston against Japanese was nearly as strong as on the western coast. This is now being modified year by year until today Japanese experience a social life in Boston on a basis of equality with white people. This influence will undoubtedly slowly work westward. This result could be hastened, however, if a group of Americans would take up the work on the Pacific Coast and carry on regardless of the comments of onlookers. Sincerity and perseverance in any work will always eventually win the respect of a scoffing public.

If the Japanese call the conference of Religions outlined in one of the issues of *The Young East*, this also should be of benefit. One of the greatest needs of the world is a spiritual unity, and there are many things which such a conference could agree upon which would help to create this unity.

The Rev. Dr. Otani remained only one day in Boston, and he did not make his arrival known to a group of friends who were expectantly waiting him. If he had found himself able to remain a little in Boston, his impressions of America, I believe, would have been somewhat different.

Very sincerely yours,
Jessie M. Sherwood.

Boston, Mass.,
May 4.

## A REQUEST TO DR. W. H. SOLF

Dear Sir,—

I read with much interest Dr. Solf's thoughtful article published in the May number of your magazine under the caption of "Mahayana, the Spritual Tie of the Far East." I have never heard of any diplomatic representatives of foreign countries stationed in Tokyo for the past half century, who have studied so thoroughly and scientifically the spiritual side of the Japanese people as Dr. Solf has done, for which we, young Buddhists of Japan, cannot help expressing our deep sense of gratitude and appreciation to His Excellency.

Now, taking advantage of this opportunity, I want to express my hope to Dr. Solf. I hope that his Excellency will during his stay in our country kindly help us in the way of getting Occidental peoples acquainted with the idea of Mahayana Buddhism which has made such high development in Japan. I also hope that his Excellency will invite from his country some students to come to this country and study Buddhism for two or three years, establish through his influence a chair of Mahayana Buddhism in some German universities or propagate its doctrine among his countrymen. I can safely assure him that we, young Buddhists of Japan, will be glad to afford every possible facility to these students—facilities not only for the study of Buddhism, but also for the educational expeneses needed during their stay in Japan—in order to enable them to accomplish in a satisfactory way the purpose with which they will come. As his Excellency pertinently remarked, we, Japanese people, are still unable to get rid of the habit of using Chinese characters to put down in writing our mother language, which has hindered in no small measure the free expression of our thought and in consequence has isolated the literature and other cultural things characteristic to our country from the outside world. As a matter of fact, as early as the beginning of the Restoration Period, some intelligent Japanese became aware of this handicap and greatly strove to do away with it by starting a movement for the use of Roman letters in place of Chinese characters, but their efforts have so far achieved little encouraging results. Accordingly we experience no small incovenience in conveying to Western peoples our ideas. We can easily imagine how it is difficult for foreigners to study things Japanese.

In closing my letter, I want again to express my assurance on behalf of the young Buddhists of Japan that if His Excellency will kindly arrange to invite from his country some students for the above-mentioned purpose, our scholars and followers of Mahayana Buddhism will be only too glad to extend every conceivable help they can to them.

Respectfully yours,
S. Inoue.

Tokyo, May 30.

## ACTIVITY OF BUDDHISTS IN LOS ANGELES

Dear Sir:—

Throught the courtesy of our priest, Rev. T. Ohzu, I have been privileged to examine a copy of your splendid little magazine. I read with special interest and appreciation your preface, "To our Friends and Readers." With such high ideals and with such a truly Buddhist spirit as is manifested in that article, I am certain that your enterprise must succeed.

It is indeed on the young men and women of today that the future of Buddhism depends. Let them be thoroughly trained in the noble Doctrine of the Master, let them show forth in their daily lives the fruit of that training by purity of thought, word and conduct and there need be no fear that our Faith shall die out. A religion lives not in those who profess it, but in those who actually *live* it.

Our young Americans of Japanese descent are awakening to the realization that in order to meet the persistent Christian progaganda here, they must be able to back up their profession of Buddhism by arguments founded on sound knowledge. Our recent Sunday school conference here was almost wholly directed by the young people themselves and their earnestness in discussing the work showed that their interest in religion was by no means superficial.

I am enclosing a little contribution for your consideration.

With best wishes for your continued success, I remain.

Sincerely yours,
A. R. Zorn.

Los Angeles,
Californaia, May 15, 1926.

## FROM SOUTH AFRICA

Dear Brother,

I have first to thank you for sending copies of your excellent magazine to me as Editor, "Theosophy in South Africa." Your journal I imagine fills a longfelt want among Buddhist folks the world over. There is a Buddhist Lodge in London, belonging to the Theosophical Society.

I've not yet been able to persuade my friend, the author of the poem enclosed, to join our Society. He thinks his own Society of Buddhists is quite enough to work for. His position is that of patron to the Buddhists in this country, but the memberships of his society is not numerous and is mainly Indian. Pooley long resided in India and was initiated there.

He is a very fine man and lives and acts like a good Buddhist.

Some months ago he gave me the poem herewith enclosed for publication in our T. S. journal, which much to my regret I am unable to publish, owing chiefly to lack of space and the infrequency of our journal's appearance. It is a very beautiful piece of work and is offered to you for publication should you care to print it and with his love and blessing.

If you decide to publish you might send him a copy of the issue in which it appears,—to F. Blanning-Pooley, Transvaal Education Dept, Old Government Buildings, Pretoria, South Africa.

I also enclose a little booklet containing an address to the overport Sakya Buddhist Society. Should the poem not prove useful to you, then I shall be glad if you would return it to me please.

We are—the world I mean—on the eve of great events. I think, many

of those things that have seemed mysterious are coming into the light once. I saw in the papers some little time back of the visit of a very high Buddhist and retinue (from Thibet) to different parts of Europe.

Please change the address of the exchange copy of your own journal to Box 47 and not *935*.

I am Yours sincerely,
James Reid Rernard.
Editor,
"Theosophy In South Africa."
Pretoria, South Africa,
March 17, 1926.

## HEIDELBERG AS MEETING PLACE OF EASTERN AND WESTERN CULTURES

Dear Sir :—

In a most interesting article which appeared in the March number of *The Young East*, Prof. Dr. B. Petzold has come to the conclusion that the foundation of an Institute of Mahayana Buddhism would be the best means to link East and West. Indeed, there can be no doubt, that while the method of scientific research developed in Europe during the last centuries may be an unrivalled instrument of logical analysis, the rather speculative results of Mayayana philosophy will present a body of illuminating ideas which even to the most advanced European standpoint may offer plenty of suggestions. May I propose to direct the attention of Japanese Buddhists who will give to this question their consideration, to the fact that the union of Occidental science and Oriental speculation would find scarcely a better asylum than at Heidelberg, the residence of Heinrich Rickert—the leader of German idealism—and at the same time the eldest and most central of all German universities. There exists already at Heidelberg a Buddhist library which will be gladly put to the disposition of an eventual "Institute of Buddhism."

May I join my heartiest wishes for *The Young East* which is by itself so spendid a medium for spreading to the West the culture and philosophy of Buddhism.

Yours truly,
Max Walleser.
Heidelberg, April, 16, 1926.


## BOUND VOLUME OF THE YOUNG EAST

Vol. I (Nos. 1—12) of the Young East has now been prepared and is on sale. It will prove useful to all those desiring to know of the present-day life and thought of Buddhists in the Orient. An index is attached at the end of the volume.

***Price: 3 yen in Japan and 4 yen abroad per copy including postage.***

# NOTES

## Near East, Middle East and Japan

Affairs and conditions of the Asiatic Continent, particularly of China, are so fully reported in the Japanese daily press that one occasionally feels satiated. These reports are comparatively accurate, so that there are many Chinese who prefer reading them than those published in Chinese papers for knowing the truth about politics, economy and so forth of their own country. But the countries and peoples between Peking and Angora, including British India, Russian Asia, Afghanistan, Persia, Arabia and Turkey, are a sealed book to the Japanese people, for their press rarely carries news concerning them, and if it does, the information given is one translated from Western papers. In the circumstance, what intelligence the Japanese people obtain of the affairs and conditions of the Near East and the Middle East is almost invariably confined to one, which has been cooked or distorted to serve the interest of Western nations. It is not unlikely that with regard to Japanese news the peoples of the Near East and the Middle East are under the same disadvantage. It goes without saying that through such lack of direct communication, both parties cannot come to good understanding and enter into better relations with each other. This is a great disadvantage for all of us, not to say dishonour. Japan has already entered into treaty relations with Turkey and Persia and her relations with the two countries and other Middle Eastern countries are rapidly growing in intimacy. It is high time that an organ for direct communication was in existence.

As one of the new enterprises projected at the beginning of the second year of life of the *Young East*, it is our intention to establish a news agency, for the purpose of disseminating among the Japanese reliable news of the Asiatic peoples west of China and also of sending to these countries accurate Japanese news. We have no doubt that there are not a few men in those countries, who will approve of our idea and are ready to extend helping hands to us for the realization of this scheme of ours.

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## Reactian against All-Powerful Law

Japan was called in olden times "Kotowake sezaru Kuni," which literally means a country where controversy is not indulged in. In fact it was the ideal and practice of the Japanese people not to talk much, but to practise. This good usage still lingers, but is gradually passing away. It is a result of the westernization of the country.

In former times, the country was governed by morality, but since it began to introduce Western civilization, it has been

made a law-governing country. There have been promulgated hundreds and thousands of laws and law schools have been established in a great number, with the result that the people are now groaning under the crushing weight of laws and lawyers. It is principally lawyers, who are in the ascendency in village, municipal, prefectural and national assemblies. They talk much, engage in endless verbal warfare, waste much words and time in discussion of trifles and do very little in deed. In fact Japan is now a land, where men, who talk much, but have no high ideal, and are incapable of real action, flourish and prosper.

There are visible, however, signs that a strong reaction against this deplorable state of things is springing up among leaders of this country. For instance, the notable movement recently started by Viscount Goto, the well-known veteran statesman, for the "ethicalization of politics" and the joining of hand of Mr. Tokonami, President of one of the three biggest political parties in Japan, with influential Buddhists, are straws showing in which direction the wind is beginning to blow.

The evil of placing too much value on law is recognized even by lawyers themselves. It is interesting in this counection to note that Mr. Mannoshin Yamaoka, President of the Nippon University, one of the greatest law schools in Tokyo, has decided to instal an image of Buddha in the centre of the auditorium of the new school building, which will soon be constructed. Mr. Yamaoka rightly thinks religious education is specially indispensable to students of law, and though he will not compel the students to worship Buddha, he desires that they will study in the atmosphere of compassion, sanctity and reverence.

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### First Protestant Missionary

A memorial service was lately held at Naha, Loochoo Island, for the late Rev. Bernard John Bettelheim, the first Protestant missionary who attempted to enter Japan. It was promoted by the Rev. E. Bull of Kagoshima and was attended by some prominent persons. Mr. Shigetaka Shiga, the well-known writer and traveller, who was one of them, has distributed among his many friends a short sketch of the life of the pioneer missionary. The following has been prepared therefrom:—

Bettelheim was born in Czechoslovakia in June, 1811, and received in September, 1836, the degree of doctor of medicine from the Padua University, Italy. He successively served the Egyptian and Turkish Governments as a chief physician. After a while he made up his mind to give up his profession and become a Christian missionary for the purpose of propagating the gospel of Christianity. He went to London to study Christianity, and learned in the same school as Livingstone, the famous missionary and explorer in Africa. He left England for the Far East by a sailing vessel in September,

1845, and landed for the first time on the Loochoo Islands in May the following year—just eighty years ago—and immediately started the propagation of Christianity among the islanders. In those days, however, the Tokugawa Shogunate Government strictly prohibited Christianity in our country, so that he incurred the bitter resentment of the Japanese authorities and was confined for nine years at a Buddhist temple named Gokokuji at Naha. Japanese officials and islanders left nothing undone to persecute him. He was so mercilessly maltreated that he sometimes fell down senseless on the street, but this great evangelist was undaunted and never gave up his work. Day after day he gave gratuitous treatment to those suffering from ailments and was the first to give vaccination to islanders. He also completed an excellent translation of the Bible into the Loochoo language. It is said that there now remain in our country only five copies of this work. When the American men-of-war under the command of Commodore Perry visited the islands, he rendered a meritorious service and assisted in the successful conclusion of an America-Loochoo Treaty. He was presented with a big silver cup by the American Government in appreciation of his service. On the accomplishment of his translation, he left the Loochoo Islands for America in 1854 by an American warship in order to have it printed there. During his stay in the States, the American Civil War broke out and he jointed the volunteer army of Illinois as surgeon and took part in the battle of Vicksburg. After the termination of the War, he devoted himself to the introduction and better understanding of the Loochoo Islands and Japan and died on February 9, 1870, in Brooksfield, Missouri, at the age of 59.

By the way, it may be noted that in commemoration of the eightieth anniversary of the landing on the Loochoo Islands by Bettelheim, Mr. Bull and Mr. Shiga have started a movement to erect a monument on the spot where he was confined. As to fundation stones for the monument, Mr. Shiga proposes to collect them from Hungary, Czechoslovakia, Austria, Italy, Turkey, Greece, England, China, the United States, and the Loochoo Islands, with all of which he was more or less connected during his lifetime. H. H. Field-Marshal Prince Kan-in, Viscount Shibusawa, Marquis Komura, Baron Mitsui, Marquis Okuma and Count Mutsu are the supporters of the scheme.

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## Religious Division of the Japanese

Mr. J. Shimomura, Director of the Religious Bureau of the Home Department, has recently published a statement regarding the spheres of Shintoism, Buddhism and Christianity in our country. He says among other things that the latest statistics made by the Home Department shows that there are at present about 48 million Buddhists, 17

million Shintoists and 210,000 Christians. From the above, it will be seen that Japan is a Buddhist country, as about eighty to ninety per cent. of its population are Buddhists. The accuracy of the statistics, however, is open to doubt, as there is in our country as yet no reliable organ for religious investigation. As a matter of fact, there are among Buddhists many persons, who, though their families have, from the time of their forefathers, been attached to some Buddhist sect or other, and traditionally observe funerals and other services according to Buddhists rite, cannot be said to be Buddhists in the true sense of the word. The same may also be said to Shintoists. As for Christianity, it is different from Buddhism, or Shintoism, the statistics concerning it being nearly complete. This is especially the case in regard to Roman Catholicism, which has more than 100,000 adherents, who are very firm believers.

## Third Pan-Pacific Conference in Japan

The following is the programme for the Third Pan-Pacific Conference to be held in Tokyo at the end of October and the beginning of November next:

| Date | Forenoon | Afternoon | Evening |
|---|---|---|---|
| Oct. 30 (Sat.) | Opening ceremony | Councillors' meeting | — |
| „ 31 (Sun.) | | | |
| Nov. 1 (Mon.) | General meeting | Departmental meeting | Lecture |
| „ 2 (Tue.) | Departmental meeting | Sectional meeting | — |
| „ 3 (Wed.) | „ | „ | Lecture |
| „ 4 (Thur.) | General meeting | Departmental or Sectional meeting | — |
| „ 5 (Fri.) | Sectional meeting | — | Lecture |
| „ 6-7 (Sat.-Sun.) | Inspection trip | | |
| „ 8 (Mon.) | General meeting | Departmental or Sectional meeting | — |
| „ 9 (Fri.) | Sectional meeting | — | Lecture |
| „ 10 (Wed.) | Departmental or Sectional meeting | Conncillors' meeting | — |
| „ 11 (Thu.) | The closing ceremony | — | Start for Kyoto |

Note: Those attending the Conference will undertake an inspection trip throughout the country between October 18 and October 29 as well as November 12 and November 20.

**Capacity of Membership**

(1) Members of the Arts and Sciences Investigation Council and committees for Japan.
(2) Committees for different foreign governments; members of arts and science Societies.
(3) Those recommended by the members of the conference.

It is expected that the Conference will prove a great success, as many specialists have already proposed to attend it from different parts of the world.

## Protection of Emigrants and Colonists

In view of the steady growth of our population, the Government has found it necessary to establish a definite policy with regard to the protection of emigrants or colonists and the en-

couragement of emigration or colonization. The authorities have now decided to put into practice the following measures:

**1. Emigration at home.**

To carry out the migration or colonization from a densely-populated region to sparsely-populated parts of the Empire such as Chosen, Hokkaido and north-western districts of Japan by giving grants-in-aid to settlers or colonists.

**2. Emigration abroad.**

To give protection or financial aid more thoroughly to those emigrating to South America, South Seas Island, Manchuria and Mongolia. The Government, in consultation with the prefectural authorities, will also give a subsidy to private companies satisfactorily undertaking the business.

## Japanese Overseas

According to the latest official investigation made by the Foreign Department, the total number of Japanese resident in foreign countries, including Government officials, on the first day of October, 1925, when a census was taken by the Government at home and abroad, was 617,929. The following table gives the number of residents in different foreign countries:

| Country | male | female | Total |
|---|---|---|---|
| British Canada | 12,915 | 6,764 | 19,679 |
| United States of America (Excepting Hawaii) | 82,988 | 50,092 | 133,080 |
| Hawaii | 69,574 | 56,190 | 125,764 |
| Mexico | 2,433 | 1,200 | 3,632 |
| Panama and Cuba | 703 | 147 | 850 |
| Brazil | 27,336 | 22,064 | 49,400 |
| Peru | 7,874 | 3,095 | 10,969 |
| Argentine | 2,044 | 565 | 2,609 |
| South America (Excepting Brazil, Peru and Argentine) | 995 | 230 | 1,225 |
| Philippines and Guam | 7,265 | 1,730 | 8,995 |
| South Asia (Including South Sea Islands) | 13,041 | 8,741 | 21,782 |
| Oceania | 3,612 | 271 | 3,883 |
| China (Excepting Manchuria) | 25,495 | 22,117 | 47,612 |
| Manchuria (Excepting Kwantung Leased Territory) | 96,183 | 88,345 | 184,528 |
| North Russia (Including Siberia and North Saghalien) | 618 | 303 | 921 |
| Europe | 2,367 | 567 | 2,924 |
| Africa | 34 | 30 | 64 |

As compared with the official investigation made at the end of June, 1924, the figures represent an increase of 23,318.

## Growing Increase of Emigrants

Of late emigrants leaving Kobe for South America exceed 10,000 a month, and the lack of proper means of accommodation for them till their embarktion

is being keenly felt.

With a view to ameliorating the situation the Social Bureau of the Home Office has recently instructed the authorities of Hyogo Prefecture to recommend to the Bureau a suitable site in Kobe for the construction of a big boarding house for emigrants, which will be large enough to take in 800 of them. It will contain dining, bath, amusement, kitchen, washing, medical, dispensary, isolation, and other rooms.

Japanese emigrants to Brazil have increased remarkably of late in number and an institution for giving them necessary preliminary education has been set up at the Kobe Water Police Station. The Peace Preservation Department publishes the number of Japanese emigrants to Brazil and elsewhere leaving Kobe last year as under:

| | Men | Women |
|---|---|---|
| Brazil | 2,714 | 2,176 |
| Peru | 401 | 155 |
| Canada | 3,231 | 265 |
| Philippines | 563 | 51 |
| Australia | 235 | — |
| America | 136 | 54 |
| Hawaii | 189 | 117 |
| Cuba | 123 | 3 |
| Argentine | 91 | 22 |
| Mexico | 65 | 10 |
| Chile | 6 | 3 |

This year is expected to see more of them than last year as the Nippaku Kyokai (Japan-Brazil Association) is making endeavours to send as many emigrants as possible.

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## Japanese Residents in Brazil

According to the latest investigation prepared by the Kaigai Kogyo Kaisha (International Development Company), the total number of Japanese residents in Brazil is 49,401. Of this, those carrying on agriculture number 45,533 and the rest are engaged in miscellaneous business such as carpentry, plastery, masonry, commerce and education.

The following table gives the distribution and occupations of the Japanese residents in different states:

| States | Agriculture | Others |
|---|---|---|
| Sao Paulo | 41,888 | 3,249 |
| Matto Grosso | 616 | 303 |
| Rio de Janeiro | 50 | 265 |
| Parana and Rio Grande do Sul | 2,144 | 15 |
| Misas Geraes and Goyaz | 835 | 32 |

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## Japanese Cotton Cultivation in South America

The Kanegafuchi Cotton Spinning Company of Tokyo, the most influental and biggest of the kind in Japan, has a scheme under contemplation to undertake the cultivation of cotton in South America. Mr. H. Fukuhara, one of the leading officials of the company, accompanied by mining, meteorological, surveying and agricultural experts, left for that part of the globe on March 20 in order to carry out actual investigation of the place where cotton is to be cultivated. It is expected that on Mr. Fukuhara's report being favourable, the company will start the venture immediately.

Another plan aiming at the cultivation of cotton is also being promoted in Peru by the Kaigai Kogyo Kaisha (International Development Company) of Tokyo.

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## Chairs on Buddhism in Universities

Dr. R. Okada, Educational Minister, has long been a strong supporter of chairs on Buddhism in the Government and private higher educational

institutions in our country. He rightly thinks that Buddhism has had a strong connection with the characteristics of the Japanese race, and has already established a chair on Buddhism each in the Imperial universities of Tokyo and Kyoto. It is understood that Dr. Okada has a plan on foot to create similar chairs in other universities and colleges throughout the country in the course of a few years.

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## Direct Service between Tokyo and Paris

Arrangements have recently been made to open a new direct service between Tokyo and Paris. An express will leave Tokyo for Tsuruga every Wednesday, beginning with June 23, and the passengers making connection with Vladivostock by steamer, will proceed to their destination via Siberia.

The new service will prove very conveient, as thereby the distance between Tokyo and Paris can be covered in sixteen days, while it takes more than forty days via Suez. A through ticket is on sale at the Tokyo Station at the price of about 550 *yen*.

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## Dr. Solf's Gift to The "Young East"

Dr. W. H. Solf, German Ambassador to Japan, who has been much interested in, and has shown cordial good will toward our magazine since its publication, was kind enough to contribute last month a big monetary gift toward the maintenance fund of the *Young East*. We hereby express our heartfelt thanks for the kindhess His Excellency has extended to us.

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## Relief of the Poor

The Social Bureau of the Home Department defrayed in 1924 a sum of 431,493 *yen* for the relief of 11,565 persons. The following table gives the details:—

| | Number | Amount |
|---|---|---|
| Disabled ..... | 1,430 | ¥ 51,640 |
| Decrepit ..... | 4,132 | 113,386 |
| Sick ..... | 3,384 | 99,257 |
| Young ..... | 1,994 | 155,619 |
| Others ..... | 625 | 3,321 |

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## A Buddhist Girls' School for Korea

The Branch Temple of the Nishi Hongwanji, Kyoto, has founded a girls' school called Ryukoku Jogakko in Seoul, capital of Korea, for the benefit of Japanese and Korean girls. The school, which was opened on May 1, will be run on Buddhist principle.

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## Our Contributors

**S. Yonemura** is the pen-name of a well-known publicist, who has read much, travelled widely and is highly esteemed in this country for his ability, broad-mindedness and public-spiritedness. It is to be feared that what he says in his article in regard to American racial exclusion will prove unpleasant to many of our American readers, but none can deny that it contains much truth. The *Young East* welcomes replies to his criticism from anybody who may disagree with him.

**Mr. A. R. Zorn** is an earnest Buddhist believer of Los Angeles. He is a talented poet and composer and was one time teacher at the Sunday School attached to the Nishi Hongwanji of Los Angeles. His poem "I have taken my refuge in Buddha" is very widely known.

**Mr. F. Blanning-Pooley** is the founder of a Buddhist Society in South Africa and is actively engaged in the propagation of Buddhism in his district. He formerly lived in India, but is now in service of the Educational Department of Transvaal.

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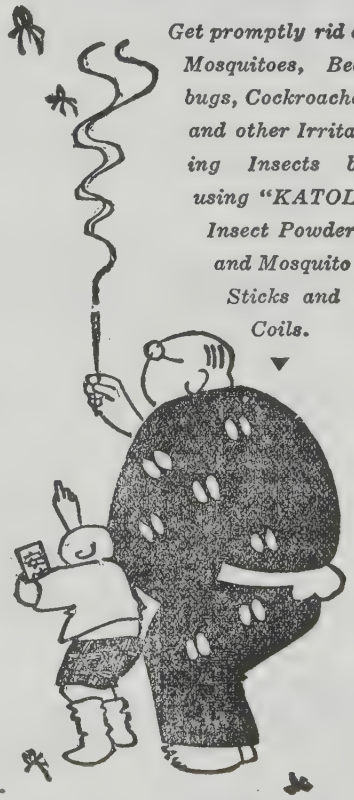

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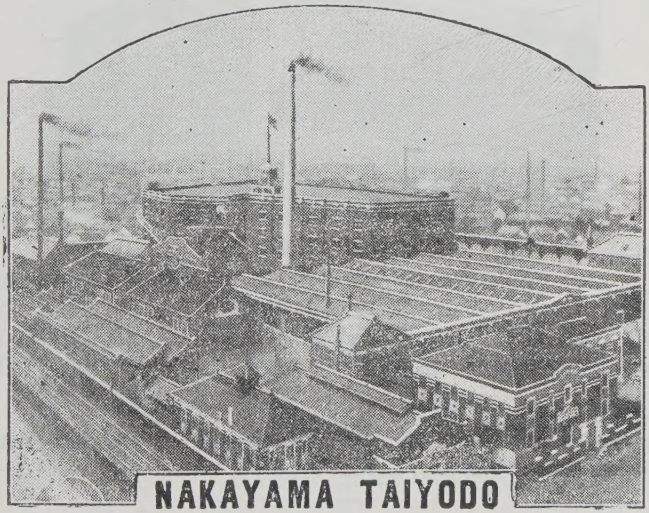


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